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The Missionary Herald

287 Fourth Avenue, New York 10, N. Y.

THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLIII FEBRUARY, 1947 No. 2

Editor: ANDREW VANCE MCCRACKEN

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The General Council (meeting at Grinnell, Iowa, June, 1946) requests all editors of our denominational journals to emphasize during the next biennium the Christian doctrines of the family; and to make unusual efforts to increase understanding throughout the denomination of the social and economic forces in our society which threaten the integrity of family life.

Worth working for . . .

The Christian conscience is determined that the institution of the home shall be safeguarded and strengthened. "In all that is planned for the future," stated the Anglican leaders who met in the historic Malvern conference, "regard must be paid to the family as, by God's appointment, the basic social unit on whose stability and welfare all other social welfare in large measure depends."

On his episcopal silver jubilee, the Pope declared, "The family is sacred. It is the cradle not only of children but also of the nation. Do not let the children be separated from the watchful care of their parents over their bodies and souls."

And at Grinnell, Iowa, in June, 1946, the General Council of our Congregational Christian churches called upon all pastors, editors of the denominational journals, the Council for Social Action, and others to emphasize during this biennium the Christian doctrines of the family, and to make unusual efforts to increase understanding throughout the denomination of the social and economic forces which threaten the integrity of family life.

Perhaps the most significant aspect of the General Council resolutions is the recognition of the extent to which the family and its members are conditioned by society and, at the same time, dependent upon society for the very necessities of existence.

Professor John C. Bennett, former Chairman of our Council for Social Action, states this position clearly when he says: "The soul is not fully determined by external conditions and it does have the chance to gain an important degree of freedom, but during the most formative years of the child's life the environmental conditions do determine in large measure the growth of the child's personality. During these early years undernourishment, bad housing, the discouragements that come to a family through unemployment—these external factors are of such great importance that the church cannot be true to its central mission without seeking to correct the conditions that thwart and distort the growing child. Responsibility for families, for children, is the point where we see the Christian and the church forced to emphasize the changing of institutions."

No intelligent person holds—and the General Council did not say—that the family and the home will be saved by "the changing of institutions" or by "policies and programs" alone. This is just one very important approach to the solution of a complex problem. But Christians in earnest about the state of society do have a responsibility to support those political, social and economic programs which will aid in setting American society on a new path toward healthy Christian family life.

ON THE FOLLOWING PAGES . . .

Therefore, in this month of February which is set apart by the Missions Council for the special emphasis of the program of the Council for Social Action, *The Missionary Herald,* in happy compliance with the request of the General Council, presents on the following pages the General Council resolutions pertaining to the institution of the home, and a program of action recommended by the Council for Social Action and designed to implement and carry out the General Council's suggestions in *Response to Our World's Need.*

The resolutions adopted by our General Council at Grinnell, Iowa, June, 1946, were designed to serve as programs of action for our churches, conferences, boards and agencies in "response to the world's need." The following is a summary and condensation of the recommendations pertaining to the family.

hereas God has willed that men shall be ordered into families, and that children shall be reared in the security and love of their own homes, we therefore believe and declare that any political, social or economic force in human society which destroys family life must be condemned by Christians and eliminated.

Upon the church is imposed, first of all, the duty of teaching those Christian doctrines which define the true nature and importance of the family, and make clear the principles of action by both individuals and governments. Especially we have in mind three doctrines that urgently require emphasis by all pastors and educators.

The Christian Family Ideal. In loving obedience to Christ, the head of each family, parents and children must subordinate their claims to personal rights and privileges to the rights and privileges of all.

Christian Vocation. A man's work is part of the service he owes to God. Useful employment is a ministry to the needs of one's fellowmen. Every man should endeavor to see his work as a religious calling.

Christian Trusteeship. To all men God gives a measure of life, talents, and the resources from which property is derived. It is the duty of the Christian man to employ his abilities and property for others.

But the church has a duty beyond teaching these and other doctrines which undergird family life. It must specify political, social and economic injustices which militate against the family, and enunciate the principles of correction.

"We recommend the establishment of an adequate, comprehensive national redevelopment and housing policy in order that every family may have the advantages of decent, safe, healthful shelter available within its economic means; and we specifically endorse public housing as a method, within the frame of the capitalistic economy, of achieving the aforesaid policy." Read the article by Francis W. McPeek for a graphic picture of the housing situation and what can be done about it.

I

Safe and Decent Housing

Page 9

"We recommend that it be established as a national policy that every citizen is entitled to adequate medical care, including preventive and therapeutic attention, clinic, hospital, and other special services requisite to the maintenance of life and health. To this end we urge legislation designed to provide medical services for all people through the coöperation of civic, professional and other agencies, including the government." This responsibility of all—particularly our church members—to provide better public health facilities is vividly pointed up by Senator Claude Pepper in his discussion of the salient issues and the action required to achieve ample family medical care.

II

Ample Family Medical Care

Page 14

III

Sound Farm Family Life

Page 20

"We recommend that local churches appoint advisory committees to encourage and help young people and adults to settle on family-sized farms and that the Council for Social Action coöperate with national agencies sponsoring sound legislation and education for the strengthening of the position of the family-sized farm unit. Rural church members are urged to become active members of farm and consumer coöperatives." Read what Shirley E. Greene says about this.

IV

Permanency for the Displaced

Page 25

"We recommend calling upon our churches to help develop public opinion which will restrain the pride and strengthen the responsibility with which the United States exerts its power as a member of the allied nations responsible for the peace treaties. This calls for action which will: 1—provide for the relief of displaced persons, and for orderly and humane policies in any further transfers and resettlement of such groups; 2—make room for a greater number of immigrants to the United States, particularly the Jewish refugees of Europe; and 3—seek the repeal of the oriental exclusion legislation." Vernon H. Holloway pictures the plight of the displaced.

"We recommend that it be established as a national policy that all children are entitled to the best possible education that is, or may be, organized, administered and financed by the several states; that federal funds be allocated to the several states, to be administered under the jurisdiction of the respective states, on the basis of need; and without discrimination as to race. . . ." Thomas B. Keehn lists significant legislation which church members should support in the interest of our children and young people.

V

Happy Children, Happy Homes

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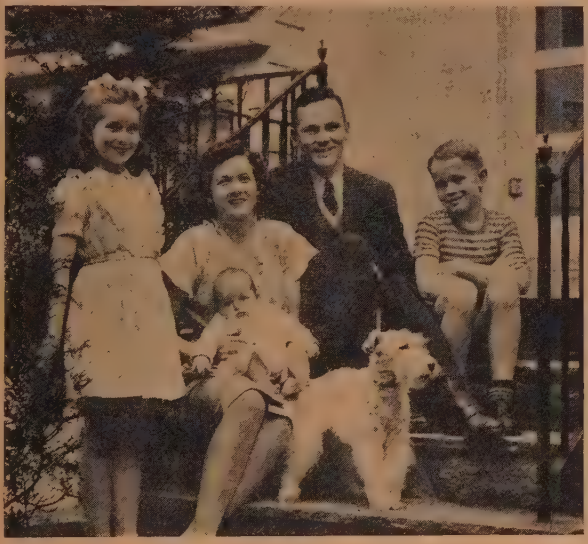

"We recommend that whereas the family is the basic democracy in which children learn to treat others as ends in themselves, and through which they master the skill to live as adults with real liberty of choice, and with willing acceptance of familial and social obligations, the prime responsibility for creating the atmosphere of peace, courtesy and mutual understanding, by which the unity of the family is preserved, is that of parents, and their greatest help is the guidance of the Holy Spirit, through whom human fellowship is perfected." Leland Foster Wood points up means and methods by which family life can be enriched through the coöperation of church and home.

VI

Church + Home = Full Life

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VII

The Homeless of Chambon

Page 36

"We recommend aid to the homeless, by helping refugees through Church World Service, Friends Service Committee, and our own Service Committee in such undertakings as the cave project in Naples and the center at Le Chambon; and by giving to the work of the Postwar Emergency Program for relief and rehabilitation of war victims at home and abroad." Carl M. Sangree, who has just returned from Le Chambon, describes what is being done to aid the homeless at Chambon.

VIII

What Is the Council for Social Action

Page 41

"The General Council urges all ministers and members of the churches to use the expanded program which the Council for Social Action has projected. . . . " "The General Council suggests to all ministers and members of the churches the desirability of using the services of the Legislative Committee of the Council for Social Action in obtaining current information. . . . " "The Council for Social Action is urged to promote through its state committees a campaign of study and support. . . . " "The Council for Social Action is urged to express, through its Washington office, to Congress our support of. . . . "

Worth working for . . .

I

Safe and Decent Housing

FRANCIS W. McPEEK

THE FORMER Navy flyer came directly to the point. "We came in to talk about our marriage," he said. "We think we've considered all the angles, but we wanted to make sure."

"It isn't that we're going to be married tomorrow," she explained, a bit wistfully, "but we want it to stick when we do."

I asked when.

"Next fall, maybe," he said. "It's a question of where to live. I saved some money while I was in service, and I've got my old job back, but if we tried to buy now we wouldn't have a spare cent for years to come. And you can't rent for love nor money in my town."

"And we won't start our living with the in-laws," she said firmly.

"So," he remarked, "it seems we have a lot of time to talk about it yet."

Which we did, and it turned out that they were very deeply in love, practical, and somewhat resentful of the fact that there wasn't any place for them to live together.

CHILDREN UNWANTED

Gilbert Hunter, crack social worker and hard-working Congregational layman, handed me a work sheet late one afternoon. "I guess I'll go out and make my own investigation," he said.

We work together in the social welfare department of the Washington Federation of Churches, and we've learned it doesn't always pay to take for granted a telephone report of somebody's troubles.

This particular story was that the manager of a middle-income apartment house was about to evict a family. He had just learned that in one of his one-bedroom units, rented to an aged woman for her own use, there were now living also a father and mother and their seven children.

"Can't help it," he was reported as saying. "They've got to clear out by tomorrow morning."

If anything, Mr. Hunter discovered, the report was an understatement. Over-crowding was deplorable; the irate manager was within his rights; the family was frightened sick.

Investigators know when to act fast and how to use a telephone. Before Mr. Hunter left the apartment he had rigged up the best possible temporary solution. On a lucky tip he found two rooms for the parents and five of the children. The

other two children he placed under the care of a twenty-four hour children's service.

But, as he later said, and grimly, "We broke up a family. There's not much chance of getting them together for some time under one roof." His point was, of course, that not even slum housing is available for low-income families in Washington. . . .

OUR BUSINESS MEN COMMENT

Congregational Christians seem to have more than their share of building and housing men. I remember the comments of several of them following sessions at the biennium at Grinnell last summer.

The section on "Economic Tensions" debated fully and freely the national housing legislation known as the Wagner-Ellender-Taft bill. When the vote was taken, the overwhelming majority was in favor of having our churches support its principles as a practical means of getting the job of housing and rehousing American families done.

One man identified himself as a director in a large private housing corporation. "Strictly for private enterprise doing every possible job, you understand," he said, "but I voted for this thing. We'll never solve the housing problem unless we have the kind of governmental help this legislation proposes. One man around here told me he thought it was communistic. I don't think so. I think it represents progress, and I'm for it."

The other was a home builder, and he was plenty bitter.

"What I want to know is why I can't get materials to build places for people to live in. I see commercial and business buildings going up everywhere in my city. But I can't

get nails, flooring, hardware, anything. The people need homes, and some of us want to build them at reasonable prices. Who's throwing the monkey wrench into things?"

Some would respond to his question by putting the blame on the housing lobby in Washington, reputedly the most powerful ever assembled in the Capital. It is a fact that they have opposed the legislation and emergency administrative actions of the Government which church, civic, veterans, labor and municipal groups have uniformly supported. But we are not going to solve America's housing problem by assigning blame.

WHY WE LACK SHELTER

After every major war we have seen acute suffering based on the lack of adequate family shelter. The rental market has ceased to exist, and forced purchases of homes have brought fabulously inflated prices. This time the situation is far more dangerous to national welfare, which is always based on family security.

From 1920 to 1940 our new building of family units did not exceed annually an average of 500,000. By no means did this rate keep pace with our growth in population, which during and after the war made sudden jumps. Virtually all of the building that was done up until the enactment of the FHA legislation was for sale to the upper third income group. FHA did stimulate building for sale to the middle income families, but the only housing for modest wage earners were the hand-me-downs and the public housing developments.

One of the important reasons for the failure to do better is the problem of building and financing costs.

There is a clear recognition that until costs can be lowered in both respects, large segments of the public will never truly be able to afford to purchase their own homes. So far as cities are concerned, there is no possibility of broad redevelopment programs and slum clearance unless public money is made available.

But probably the greatest handicap is the lack of public understanding of the issue involved, and a public conviction that every family in America should be housed in quarters that minister to health, morality, and unity. When the people demand that industry, government, labor and citizens unite to attain this objective, we shall escape once and for all from the traditional "scarcity market" concept that has dominated our thinking about housing thus far. Specifically, I mean that we shall outgrow the idea which one witness for a banking association gave in testimony on the Wagner-Ellender-Taft bill: "The need for houses must be measured by the ability of the occupant to pay for housing."

WHERE WE STAND

At Grinnell the first social-economic reform demanded in a list of four, all related to family and individual welfare, stated the mind of the delegates clearly. "We recommend," stated the resolution, "the establishment of an adequate, comprehensive national redevelopment and housing policy in order that every family may have the advantages of decent, safe, healthful shelter available within its economic means; and we specifically endorse public housing as a method, within the framework of the capitalistic economy, of achieving the aforesaid policy."

People who know business promptly recognize this as support of the principles contained in the bill twice referred to, as they know that only a comprehensive and long range attack on the housing ills of the country will be successful.

Family security and happiness is a shadowy dream without adequate housing. The United States must have 2,700,000 homes within the next

two years to meet immediate needs. A carefully planned ten-year program is necessary if out-dated and run-down dwellings are to be replaced or improved. Half the houses in our country are over forty years of age. We must be realists about family life. We know that when housing and physical conditions of life are inadequate, then the natural tendency of parents and children to be their best toward one another is deflected. Obstacles to family harmony and unity may become too great. As realists we seek to remove these barriers to family happiness.

It has taken us a long time to reach our present serious condition. We shall never overcome it until public conscience arrives at the conviction that shacks, slums, and ugly neighborhoods are a national disgrace to a country as rich as ours, and a sinful invasion of the natural and moral rights of families that God has ordered.

WHAT YOU CAN DO

1. Organize a church committee to investigate housing needs in your community. Get started today.

2. If the need exists, take the leadership in establishing a committee for housing in your community. Get action started. Do it today!

3. Most of all, write to your Congressman and Senators supporting the bill described briefly in this article. Congress is being forced to face up to this problem—and a letter from you will help!

Mr. McPeek is the Industrial Relations Secretary of the Council for Social Action.

Illustrations by Charles Phelps Cushing.

Worth working for . . .

II

Ample Family Medical Care

SENATOR CLAUDE PEPPER

You will often hear it said by respectable people that you cannot legislate good health. A century ago they were saying it was impossible to legislate literacy, and fifty years ago that the eight-hour day was unconstitutional.

Today as then, progressive people, among whom the many socially-minded groups in our Protestant churches stand out, believe that such statements are false. I am proud to include myself among those who believe that anything that is good is possible in our democracy. Therefore, I believe that we can legislate full and unfettered opportunity for good health and medical care for every home and family in our land.

The Senate Subcommittee on Health and Education, of which I am the chairman, has been working for two years on the complex task of preparing a legislative health program. We have not reached our goal, but we have arrived at a point where the major outlines of the problem are clear. We have drafted, or are in the process of studying, the laws necessary to solve the problem.

If these laws are to pass, the backing of church groups is essential, for there are many interests opposed to parts or all of the program, and those who favor it must make their influence felt. The major legislative proposals are as follows:

1. HOSPITALS AND HEALTH CENTERS

One of America's greatest health needs is more hospitals and health centers, and Federal aid with which to obtain them. The Hill-Burton bill, S. 191, provides this aid, as does Section 1 of the Wagner-Murray-Dingell Social Security bill.

The Hill-Burton bill, which provides Federal aid to state, county and municipal governments, and to non-governmental non-profit organizations for the construction of new hospitals and health centers, and the rehabilitation of old ones, is particularly important.

2. MORE DOCTORS AND NURSES

Hospitals, however, are of no value without doctors and nurses to operate them. Even before the war our medical personnel was very poorly distributed, and by 1944 the situation had become so bad that seventy-three per cent of our counties had less than one doctor to 1,500 people—the ratio set by the best experts as desirable.

The educational amendments to the G. I. Bill of Rights which I introduced in the Senate, S. 1176, provide expanded opportunities for veterans who wish to study medicine or dentistry by giving them scholarship aid for up to seven years. I am also considering a student loan bill.

AMPLE FAMILY MEDICAL CARE

The entire family has a periodic check-up

3. GRANTS-IN-AID TO COMMUNITIES

Polls have shown that most of the doctors who were in the armed forces plan to take up private practice in urban areas, which already have a relatively good supply of medical and dental personnel.

Therefore, I favor a system of grants-in-aid to enable needy communities to guarantee "base" salaries to physicians, in return for which the physicians would be expected to perform certain public health functions on a part-time basis.

Under the Wagner-Murray-Dingell bill, grants of this type would be possible.

4. GREATER PUBLIC HEALTH FACILITIES

The states also need Federal aid to establish more comprehensive and effective public health facilities within their borders. It is a shocking fact that forty per cent of our nation's counties do not have a full-time public health officer. Equally shocking is the antiquated and obsolete condition of the buildings and equipment which most of the public health agencies use, and the small amounts they have to spend on necessities.

Section 4 of the Wagner-Murray-Dingell bill provides the type of Federal aid program requisite for these needs.

5. WATER AND SEWAGE SYSTEMS

The Surgeon-General of the Public Health Service has estimated that 30,000,000 people in the United States lack one or more of the following: satisfactory water supplies, pure milk, and adequate sewage facilities.

Senator Barkley's water pollution control bill, S. 1037, provides funds for control of industrial and sewage pollution of streams and lakes, and is definitely an essential part of the public health legislative program. The Wagner-Murray-Dingell bill provides methods whereby money can be made available for public health educational work on farms.

6. ADEQUATE MATERNITY AND CHILD CARE

At least half of the 113,000 babies and 7,000 mothers who die in childbirth every year could be saved if the standard of maternity care in states

with the lowest death rates in these categories could be extended to cover all states.

On behalf of myself and nine other Senators, I have introduced a bill, S. 1318, providing grants of Federal aid to the states for more adequate maternity care, pre-natal and well-baby clinics, and school health and crippled children's programs.

The bill, which would be administered by the Children's Bureau of the Department of Labor, offers a feasible way of reducing the economic, social and spiritual losses caused by inadequate maternity and child health care.

7. INCREASED DENTAL CARE

Our committee recently held the first exhaustive hearings on the problems of dentistry which have ever taken place in Congress. The facts which we uncovered are startling. Today not more than twenty-five per cent of our people receive adequate dental care.

Two bills have been offered to improve this situation. The first, Senator Murray's bill, S. 190, establishes a Dental Research Institute in the U. S. Public Health Service, and provides funds for research into the causes of tooth decay and other diseases of the mouth.

The second bill, S. 1099, will provide Federal aid to states for expanding their dental health programs and also offer aid in training more dental technicians and nurses.

8. MENTAL ILL HEALTH

One of the least understood and at the same time most dangerous aspects of the national health problem is that of mental disease. In 1941, more beds in U. S. institutions were devoted to the mentally ill than to all other types of disease combined, including tuberculosis. Today many people with mental conditions which would subject them to hospitalization are at large. We lack the hospital space and the personnel to care for them. Hospital beds would be provided under the terms of the Hill-Burton bill previously discussed, but we cannot solve the shortage of psychiatric personnel so easily.

To cope with this latter problem, I have introduced, for myself and six other Senators, a bill to establish a National Neuropsychiatric Institute

within the Public Health Service, and to provide Federal aid for diagnosis and treatment of mental disease. The bill is essential legislation in a field of medicine of which most of us know nothing.

9. EXTENDED MEDICAL RESEARCH

The programs previously outlined involve attacks upon immediate problems of health affecting family life in the United States. Beside attacking the symptoms, we must also attack the causes of those symptoms. This is a research problem.

The Kilgore-Pepper-Johnson bill, S. 1297, provides government aid for research in all fields, and specifies that no less than twenty per cent of the funds appropriated must be allocated to medical research.

10. ECONOMIC FACTORS

But there is one other legislative need which is yet more basic. It touches on the single most important cause of ill health and sickness.

I refer to poverty.

Many suggestions have been made for eliminating the economic factor as a deterrent from the use of medical facilities, and no sure method has yet been discovered whereby health and medical care can be made freely available to all people, regardless of their economic status.

I for one feel that if voluntary methods cannot be made to work, we shall have to adopt the social security approach: a universal contributory system which will assure the best in medical care to all at a cost which would be but a small prepaid percentage of income.

We live in an age of conflicting pressures, and the strongest pressure usually wins. We know that the pressures against many of these bills are going to be tremendous. This is all the more reason why we who have the people's interests truly at heart—we who acknowledge the suzerainty of Him who was known as the Healer—should put every effort at our disposal behind the all-important task of bringing good health and good medical care to all the people.

Mr. Pepper is United States Senator from Florida.

Illustrations by courtesy of The Children's Aid Society and The Harmon Foundation. Article by courtesy of "Social Action."

Worth working for . . .

III

Sound Farm Family Life

SHIRLEY E. GREENE

THE FARMER who sets his plow to the soil in the spring knows that between the sowing of the seed and the gathering of the harvest lie four major hazards. They are frost, blight, insects and drought. The rural family in our twentieth century United States of America also faces four major hazards which must be met.

MIGRATION

Many of them are being withered by the frost of city-ward migration. Numerous are the channels through which population flows from the country to the city. In the immediate past it was the demands of war industry which took Americans by the millions off the land and out of the villages.

When I was in North Dakota in 1944, I was told that about thirty per cent of the total 1940 population had left the state in the intervening four years. This tremendous loss of man power and family-power from both community and church was almost 100 per cent rural.

In more normal times the colleges, including curiously enough the colleges of agriculture, have been the most persistent and selective channel for siphoning off the cream of rural youth to the cities. One day I picked up a hitchhiker near the University of Illinois College of Agriculture. When he told me he was a dairy student, I asked him if he intended to be a dairy farmer after graduation. "Oh, no!" was his reply. "There's no money in farming. I'm going into milk distribution." Incidentally the church-related colleges have been equally busy educating rural youth for city living.

BIRTH CONTROL

Back on the land, the remaining families face the further peril of blight —the blight of birth control. While agreeing with most of the theses of the Planned Parenthood League, one must still face up to the disturbing implications of the spread of this urban folk-way across the country-

side. An analysis of Indiana shows that in 1930, the population of eleven counties was failing to reproduce itself biologically, and, save two, these were all urban-centered counties. In 1940, by contrast, thirty-eight counties had fallen below the level of population self-maintenance, and these counties were uniformly the richest of the corn belt counties of central and northern Indiana. The poor, unglaciated portion of southern Indiana was still abundantly producing children for export. As in the city, rural America is rapidly approaching a day when those who can afford to have children, don't; and those who can't, do!

GADGETS

Again, come the insects! Let me not be misunderstood. Progress is fine and gadgets are fun. Nevertheless the most serious problems confronting the integrity of the rural family today grow out of the hordes of technological devices originated in cities and sold across the country by high pressure advertising. The "Mein Kampf" of this advancing army is the mail order catalogue. Its fifth column is the radio. Its cavalry is the automobile; its artillery, the consolidated school; its infantry, the chain store in your community.

None of these things are bad in themselves. Some of them are positive blessings to rural life. To the family, however, they represent competitors of formidable proportions. They are the vehicles of an urbanism which threatens to engulf the rural family. We have not learned how to preserve the values of the self-contained rural family and community while appropriating the values of an industrial civilization.

ECONOMIC RESOURCES

Even more deep-seated than these is the drought which has been upon the rural family for decades as a result of the draining of economic resources from country to city. One can only name some of the deepest channels of this drainage in so brief an article. Among them are rents paid to city-dwelling landlords; interest payments to city-centered mortgage-holders and lending institutions; investment in health, education and care of rural youth who migrate to the city; the excessive portion of property taxes which fall upon farmers; the excessive portion of the city consumer's dollar which goes to middlemen's profits and never reaches the farm producer; and the excessive portion of the farm family's spending which goes in profits to the city-centered functions of hauling, processing, packaging, advertising, and selling.

All these factors have kept the rural family's standard of living too low, its collective nose too tight to the grindstone of daily toil, its spirit depressed by fear and frustration, and its youth dissatisfied and cynical about the much-vaunted "values of the rural way of life." It is one of the economic ironies of our time that only during World Wars I and II have the farm families of America known anything approaching an adequate and equitable standard of living.

WHAT CAN BE DONE

What then is implied for the rural family in the pronouncement of the Grinnell General Council: "We hold that the first interest of social welfare is the protection of the family"?

Family problems can never be ultimately solved in Washington. Yet there are real services that government can perform, the effects of which may be most salutory for families on the land. Illustrations of such federal activities already in progress are the Rural Electrification

Administration which has so greatly relieved the darkness and drudgery of the farm home; the Soil Conservation Service with its aids for sustaining the soil fertility which is the *sine qua non* of life on the land; and outstandingly the Farm Security Administration (since November 1, 1946 known as the Farmers' Home Administration) with its loans and guidance service to the marginal farmers of the nation. Further actions of government which could do much to strengthen and support the rural family include federal aid to education, programs for rural housing and health, extension of social security and the adoption of a fair minimum wage for agricultural workers.

More effective will be the activities which the people themselves may undertake locally to restore and sustain the strength, the dignity and the integrity of the rural family.

On the economic front the coöperatives seem to offer the best solution for rural families. Read *Masters of Their Own Destiny* by Father Coady for the fascinating story of how the poverty-stricken farmer and fisherman families of Nova Scotia put new economic floors under family life through coöperatives.

Another economic device of demonstrated value in marginal areas is the inter-relating of part time work in industry with part time farming. The outstanding demonstration here has been the Granger Homesteads in Iowa, conceived by Msgr. Luigi Liguitti, backed in its early stages by the Resettlement Administration and now operated by a coöperative association under direction of Father John Gorman of Granger, Iowa. The Grinnell pronouncement on the rural situation urges rural church members "to become active and informed members of farm and consumer cooperatives and credit unions" where they exist and "to work for their establishment" in other areas.

Rural churches can promote the strength of family life in other ways.

The Church of the Brethren has established a $100,000 loan fund to aid young couples of their denomination to establish themselves on the land in Brethren communities. The Grinnell pronouncement on the rural situation instructed our Board of Home Missions to consider a similar project.

A local church, preferably in coöperation with a local Council of Churches or a Community Council, can sponsor monthly family nights in the community. Some of the experiences of Merom Institute may be instructive at this point. For years we held these monthly programs, sometimes called Family Night, sometimes Community Night. The entire family was welcome. Recreation featured part of the evening and we sought types of recreation in which all could participate together—such as folk dancing, folk singing and amateur dramatics. Another portion of the evening brought us a popular program of speaker, home talent entertainment, movie, forum, or debate. At its best, this Family Night included also a study hour with groups on family problems, community problems, music and handcrafts.

The source of our denomination's vitality in the long run is its 4,000 rural churches. The source of their vitality in the long run is in the integrity of the Christian rural home.

Mr. Greene is the Agricultural Relations Secretary of the Council for Social Action.

Illustrations by Charles Phelps Cushing and The Harmon Foundation; by courtesy of USDA; FSA; and Agricultural Adjustment Agency.

Worth working for . . .

IV

Permanency for the Displaced

VERNON H. HOLLOWAY

OUR CHRISTIAN CONCERN for the family and for the well-being of persons will surely include the "displaced persons and families" abroad. These are the war refugees, particularly in Europe, who cannot return to their former countries, or who fear to return because of political and religious persecution.

There are over a million people in this unsettled and "stateless" condition. They live in the barracks of "displaced persons" camps administered by the armies of occupation, or they dwell in badly crowded civilian homes and in makeshift huts amidst the ruins of war. Some are being fed with the supplies provided by the United Nations Relief and Rehabilitation Administration, an agency which has expired in most countries. Many are fed by the Allied armies of occupation in Germany, Austria and Italy.

WHAT WILL BECOME OF THEM?

Some of these unfortunates will be absorbed in Western Europe and some will return, however reluctantly, to the countries from which they fled. But there are many whose only hope for family security lies in emigration to other lands where economic resources have not been exhausted by the war, and where there is no threat of political or religious persecution. Most of these people are Poles, Estonians, Latvians, Lithuanians, and Yugoslavs. Some of them are of Jewish faith; most of them are Christians.

Various nations, including the United States, have done little if anything to adjust their immigration laws so as to take proportionate shares of these victims of Nazi cruelty. The United States has a rigid system of quotas which cannot be changed without Congressional action. It took great effort by religious and other liberal-minded groups in 1946 to help defeat legislation which would have decreased even the present quotas.

WE CAN AFFORD TO BE GENEROUS

There are housing shortages to be overcome and economic adjustments to be achieved in the United States. But compared with other nations, especially

those of Europe and Asia, we can well afford to admit a sizable proportion of the displaced persons for permanent settlement here. Not only have we failed to suffer the economic ruin of the war-ravaged countries, but we continue to have the highest living standards in the world.

"Monopoly" is a term which is usually held in ill repute in the United States. But we have practiced monopoly of a kind in our immigration policies. In 1940 we possessed thirty per cent of the world's economic production, equal to four times the per capita output of the remainder of the world. In spite of this we have continued to restrict immigration to a tiny fraction compared with our population.

THE CHURCHES HAVE HELPED

Congregational Christians along with other religious groups have made notable contributions to the needs of war victims. This has been done largely through our financial support of the Committee on War Victims and Rehabilitation, and through our Service Committee and other agencies of relief.

We must continue our financial gifts to C.W.V.R. But we must go a "second mile" and discharge our obligation as Christian citizens to quicken the conscience of our nation with respect to its immigration policies. The General Council of our denomination had this in mind when, in June of 1946, it asked the churches not only to support C.W.V.R. but to help develop public opinion which would "provide for the relief of displaced persons, and for orderly and humane policies in any further transfers and resettlement of such groups," and "make

room for a greater number of immigrants to the United States."

With this recommendation of our General Council in mind, the Council for Social Action has joined with other religious and humanitarian groups in the research and educational work of the National Committee on Immigration Policy.

WHAT WILL CONGRESS DO?

Last summer President Truman announced his intention to ask the 1947 Congress to admit a greater number of refugees. We will soon know what legislative proposals will be made in the new Congress, but there is much doubt regarding what Congress may be likely to approve.

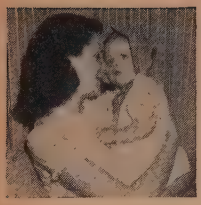
It is imperative that the people of our nation be informed of this issue, and that they let their Congress know what they want. Is it not therefore equally imperative that the Christian churches speak up for a generous policy, trying to influence public opinion and the mind of Congress?

Except for fears and prejudices, there are no real obstacles. Many of the refugees who could be brought here have friends or relatives who are willing to house them. In addition there are interested parties who are willing to open their homes, and there are private organizations willing to take special measures of considerable extent.

This is a time of testing, when we are dealing with issues concerning the welfare of families and neighbors whom we have never seen. May God inspire our own motives, and drive us to influence the forthcoming policies of our nation!

Mr. Holloway is the International Relations Secretary of the Council for Social Action.

Illustrations by courtesy of the War Relocation Authority.



Worth working for . . .

V

Happy Children—Happy Homes

THOMAS B. KEEHN

EVERY DAY our Federal government, with the coöperation of State and local governments, sponsors and conducts programs designed to increase the happiness and the security of American families.

What this amounts to is that we, the people, help ourselves through projects carried on by such agencies as the Children's Bureau and other divisions of the Federal Security Agency, the Department of Agriculture, and the United States Public Health Service.

The Council for Social Action, through its Legislative Committee, has given its support to many of these legislative proposals and is constantly endeavoring to interpret all such legislation to the members of our churches.

For example, here is a cross section of governmental programs which have been designed to fulfill the constitutional right to happiness of children and young people, and which we believe should receive the support of all Congregational Christian Church members!

CHILDREN EAT DEMOCRACY

The happy boys and girls in the illustration on the facing page are a few of the 6,600,000 children from the 43,500 schools who share in the recently enacted School Lunch Program.

This program began as a war-time measure and was launched and maintained by the War Food Administration. On June 4, 1946, this School Lunch Program became the law of the land by action of the 79th Congress.

The Program involves grants-in-aid from the Federal government which must be matched by the States. By 1955, eighty per cent of the cost of the program must be borne and defrayed by the States themselves. In addition to the necessary funds made available to the Secretary of Agriculture for food supplies, $10,000,000 is provided for equipment, preparation of food, and nutritional guidance.

DISEASE—NO RESPECTER OF PERSONS

The United States Public Health Service is one of the oldest agencies of the Federal government. The need for public action against the common enemy of disease has been recognized by many different programs. Public nurses offer guidance to expectant mothers and to new mothers.

The 79th Congress took two new steps toward the development of a comprehensive health program for the United States. Under the Hospital Survey and Construction Act, grants to the States were authorized for surveying their hospitals and

public health centers, and for planning the construction of additional facilities, and to authorize grants to assist in such construction.

The National Mental Health Act provides for research relating to psychiatric disorders and aids in the development of more effective methods of prevention, diagnosis and treatment of such disorders.

There are additional programs for the happiness and security of our

American families which can—and must—be provided. Improved services for maternal and child health care, adequate school health services, and a sound program of health insurance are some of the next steps. The battle for the health and the happiness of our children and young people must never stop. It is on their shoulders that the future of our way of life rests.

BLESSED ARE THE LITTLE ONES

Since the administration of President Theodore Roosevelt, a White House Conference on Children has been held at the beginning of each decade. The Children's Bureau, now in the Federal Security Agency and for many years in the Department of Labor, is the agency charged to implement this program.

Child labor laws, leisure time activities, services to crippled children are some of the constructive functions of this arm of the government.

Looking to the future, the Commission on Children and Youth, meeting under the auspices of the Children's Bureau in December, 1946, adopted the following eleven point program of action for 1947 and 1948:

1. Extension of Social Security

programs affecting family income, including increased public assistance.

2. Expansion of Federal and State coöperative programs for child welfare to comprehensive coverage within ten years; and the improvement of State legislation relating to adoption, guardianship, illegitimacy, juvenile delinquency, and other aspects of child welfare.

3. Expansion of Federal and State coöperative programs for maternal and child health, making possible the development of health services for school children through joint actions by school and health authorities.

4. Expansion of mental health and guidance programs for children at all stages of their development.

5. Federal and State aid to education to provide educational opportunity for all children from nursery school through high school; to insure for all youth, regardless of their economic status, full access to advance liberal, technical and professional education, in accordance with their interest and capacities; and to extend and improve essential school services such as guidance, school lunch, library, and other services.

6. Expanded recreational opportunities.

7. Improved child labor legislation through provisions of the Fair Labor Standards Act to cover all employment in or in connection with interstate commerce, including industrialized agriculture, to raise standards of State legislation to set a sixteen-year minimum age for any employment during school hours and for work at any time in manufacturing and mechanical establishments; a maximum of forty hours a week and no night work; to extend compulsory school-attendance laws to cover all children between six and eighteen years of age with allowance for legal employment of those sixteen and seventeen years of age and exemption of high school graduates.

8. Increased employment oppor-

tunities through public employment facilities for counseling and placement of young people.

9. State and community planning for children and young people.

10. Youth participation in the planning and development of community services to which they can make a contribution.

11. International programs to encourage, through the United Nations and other appropriate organizations, international action which will strengthen services for children and youth.

HOPE FOR THE HANDICAPPED

Are you aware of the fact that more than 1,500,000 members of our civilian population have some disability—and that this number increases by 200,000 every year? Many of these handicapped are children and young people.

For example, the boy (see above) lost his arms when the school bus

in which he was riding was caught in a blizzard. In spite of his artificial limbs he has been taught to become a skilled worker, because the Federal and State governments have joined in an organized effort to restore the handicapped to employment through physical restoration, counseling, training and placement service. For further details on this program, write the Office of Vocational Rehabilitation, Federal Security Agency, Washington, D. C.

Government for the people—this phrase comes to life and takes on meaning as we think of millions of children and young people who share in such programs as outlined briefly.

Mr. Keehn is the Legislative Secretary of the Council for Social Action.

Illustrations by Charles Phelps Cushing and by courtesy of United States Public Health Service.

Worth working for . . .

VI

Church + Home = Full Life

LELAND FOSTER WOOD

FAMILY LIFE reveals love in warm and personal terms. The church is a witness to love in terms that are both intimate and universal. When home and church work together both benefit. It is no accident that families which build their life on religious foundations have a better record for stability and happiness than do families without such foundations.

Because religious impressions gained at home influence children most deeply, the focus of attention in religious training is due to shift from the Church School to the home. This does not mean less attention to the church but more to the home. Children are influenced most by the voices and the lives which shape their very being, not by voices which they hear only once a week.

Young people sharing a warm and inspiring fellowship in their first homes will gain major essentials toward making the home life of tomorrow rich and satisfying. Those having the opposite type of experience will be likely to lack spiritual vigor and creativeness needed to build the finest kind of homes.

While church and family are concerned with economic, social and political factors they must be centrally concerned with the heart of life. Homes must rise above circumstances, whether good or bad, for homemaking is a spiritual problem with economic and social aspects. While generating dynamic power for homes of today and tomorrow is the first part of the task of the church, it must help its people, younger or older, by specific education in home relationships. Here are some parts of such a program.

1. *Sex education.* This needs to be faced in an atmosphere of reverence. Parents need help with the best methods and materials. The tide of sex delinquency will never be turned by a mere secular approach, much less by a pagan one.

2. *Young people's problems.* Dating, falling in love, choosing a life partner and preparing for marriage must have sound educational interpretation in a setting of religious insights and appreciations. Young people are entitled to the best educational preparation for marriage as a part of a program rich in all forms of service to the social and spiritual needs of youth.

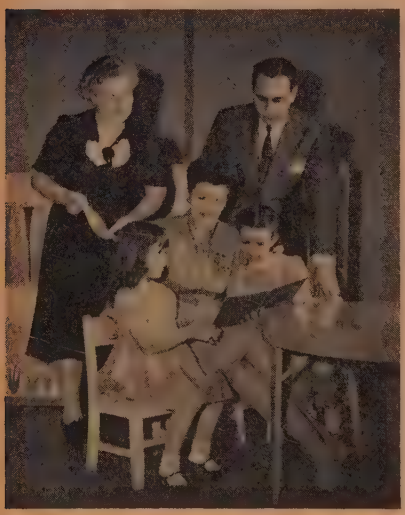
3. *Premarital counseling.* When the time approaches for a minister to perform a wedding ceremony each couple should have the best premarital counseling which he can give. There is a nation-wide shift from the former casual method of marrying people to a method which is workmanlike and professional. Increasing numbers of ministers counsel with each couple about the meaning of marriage and the principles on which their homes can succeed. Again and

again, following such counseling, young people come back to express their gratitude. They know that this has helped them to get a better start in marriage than would otherwise have been possible.

Premarital counseling takes up such matters as means of making married love firm and lasting; practical efficiency and good teamwork; planning for parenthood; building a vital fellowship of good times and of growth together; a church home and a Christian quality of home life; and how the family can be a wholesome unit in society.

4. *Parent education.* Continued education of parents and homemakers is needed as a part of the young adult and adult programs. In many churches we find homemakers' classes in Church School, couples' clubs for

week night meetings, or mothers' clubs. In addition to such year-round organizations are short-term classes, workshops or forums on family life. Some of this work amounts to group counseling in family relationships. Special conferences are held on occasion, usually by a group of churches, and also with the coöperation of civic and educational agencies. The work of such groups, whether on the adult or on the youth level, is supplemented by books and pamphlets widely read.



5. *Personal counseling.* This takes up problems too private for group treatment. When people know that the church has skilled and sympathetic persons to help them in their family problems they come gladly. In such counseling, ministers associate with themselves other professional persons who give specialized help. This is most appropriate because the church takes account of the talents of all her children.

6. *A family-helping pulpit ministry.* A family-minded preaching ministry broadens the family life program to church-wide and community-wide

significance. Some ministers bring the family-building interest into their pulpits by way of special series of sermons. Others never preach a series of sermons on the family but never preach without giving vital help to people in their family life.

7. *Christian observance of great festivals of the year.* The great times of the year come home to family living. Christmas brings Christ into life with love, hope and peace; Easter celebrates faith triumphing over death; Thanksgiving recognizes

God's gifts and human sharing of them; and Family Week emphasizes all that pertains to the fine art of living together. Such times can be beautiful and memorable occasions for families. They give Christian living a winsome appeal. They build a store of happy memories for families to treasure.

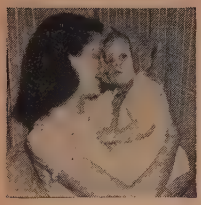
8. *The personal demonstration of the Christian family at its best.* Here we come to the heart of the entire problem. Nothing—not even the best of plans and programs—surpasses in importance the opportunity and the responsibility placed upon the clergy and lay Christians to demonstrate the nature and the influence of Christian family life.

What we actually do does speak louder. . . . And what is required is the actual evidence that happy and wholesome family life is possible and attainable. This evidence can be supplied best by our Christian husbands and wives who, in the face of the breakup of modern family life, assume as their high responsibility the task and the joy of providing the example of happy Christian homes.

All of us may well search our hearts as to the practical contribution our own homes are making to the recognition of Christian home-making as our primary responsibility. Sobered by the war and its consequences, we realize today that the family is the primary group of society—its influence is mighty important. What are we doing about it?

Dr. Wood is Secretary of the Committee on Marriage and the Family of the Federal Council of Churches.

Illustrations by courtesy of the Stromberg-Carlson Company and by courtesy of the Oak Park Congregational Church, Oak Park, Illinois.



Worth working for . . .

VII

The Homeless of Chambon

CARL M. SANGREE

THROUGHOUT the war, Congregational Christians contributed generously to the war-occasioned needs of the displaced and dispossessed. A program of quick relief for the most desperate emergency needs of the moment was maintained by our Service Committee. And today the Service Committee is continuing to carry its ministry of hope and help to the homeless and destitute, using funds made available by our Committee for War Victims and Reconstruction.

NAPLES CAVE PROJECT

You read, for example, in the September issue of *The Missionary Herald* the exciting story of our Service Committee's ministry to the hundreds of Neapolitans—fisher-folk before the war—who found themselves without homes or means of livelihood when peace came.

They were living in abject poverty in old caves in the harbor rocks of Naples. During the war they had lost everything—homes, jobs, relatives, everything—and for three years had been living on a sub-human level.

Through the efforts of our Service Committee and in coöperation with UNRRA, abandoned army barracks were converted into decent and comfortable homes. It was indeed a glad day for these destitute families when they left their dark and filthy caves to live once more as human beings. And our Service Committee workers are continuing to minister to these people—making needed supplies available and assisting them in their adjustments.

This story has thrilled the members of our churches who made it possible by their contributions to our Committee for War Victims and Reconstruction. Those Neapolitan families were *worth working for.*

CHAMBON-SUR-LIGNON

I have just returned from Chambon-sur-Lignon, a village of 3,000 in the Cevennes mountains of southeast France. It is the center for more than 10,000 heroic Protestants. Recalling that their ancestors had been refugees from the terrors of the persecution which they underwent throughout most of three centuries, these villagers opened their homes, their school, their church and their hearts to refugees fleeing from the Spanish Civil War, from Nazi oppression and the horrors of the bombings.

Despite the raiding of a school dormitory by the Gestapo and the carrying away of twenty-five boys and their teachers who were never heard from again, and despite the imprisonment in concentration camps of some of their leaders, the brave

townsfolk of Chambon carried on their work of ministering to the persecuted, guiding many of them across the mountains into the relative safety of Switzerland.

When the guns of war ceased firing, two Chambon pastors came to the United States to tell this story, and of a glorious plan by which we Congregational Christians might share in their project. It is significant that in Le Collège Cévenol at Chambon, there are approximately 100 students, in addition to other refugees, from pastors' and missionaries' families who are unable to pay anything towards their schooling and food. And the Service Committee, through the support it receives from the Committee for War Victims and Reconstruction, has undertaken the support of these young people in this significant educational enterprise which some authorities feel is one of the most important and hopeful postwar developments.

REFUGEE STUDENTS

When I arrived at Le Chambon on July 9, 1946, I found these students of Le Collège Cévenol working with axes, picks and shovels—clearing and building a road a quarter of a mile through the woods to the site of their new buildings; digging a reservoir and channeling the water; clearing the ground and digging foundations for the four prefabricated buildings which were arriving from Sweden.

On August 23, thirty carloads of buildings rounded the last mountain curve of the narrow-gauged railroad which climbs up to Le Chambon. Two of these four buildings, purchased by our Service Committee, are now dormitories for forty-two needy refugee boys. Six classrooms and a home for the director of the college have also been fashioned from the Swedish purchases.

LUQUET

Herculean as this program of building was, it was clear that these four new buildings from Sweden would not meet the needs of the college when it opened on October 1. The

necessity of further shelter before the autumn rains and winter snows haunted us.

Longingly we looked at a large stone farmhouse, standing in a seven-acre clearing adjacent to the new campus. Almost simultaneously, the owner decided that he would sell, and the Presbyterian Church of

America granted the Collège a large sum. A little later, our own American Board for Foreign Missions made a substantial gift to the Collège—and this beautiful old farmhouse, "Luquet," was purchased.

The Collège opened on schedule with 235 students registered. There was much to be done, but everyone talked about the "miracles" which had been performed during the summer. But enough had been accomplished to justify everyone's faith.

PROJECT OF GOOD WILL

Not far from Le Chambon, there is a range of volcanic mountains. At the foot of one of these rounded cone-shaped mountains lies a pool of water. A sign states that this spring is the beginning of the Loire River—the longest in France. Fifty yards from

this spring, the little stream of water passed through a thatch-covered farm house, supplying the family with water and refrigeration.

While standing beside this pool of life-giving water, flowing from this small spring at the foot of *Gerbier de Joncs*, we thought of our Service Committee project on the wooded hillside across the way—the first steps toward creating a home for the refugee students and Le Collège Cévenol—the beginning of a work of international good will, flowing from the spirit of the Huguenot people of the Cévenols (and Congregational

Christians of the United States), and gathering strength as it goes on its way.

Mr. Sangree was one of our Congregational Christian Service Committee representatives to France in the summer of 1946.

MRS. OTIS CARY

Mrs. Otis Cary, veteran Congregational missionary to Japan for 42 years died December 26 at Bradford, Mass., at the age of 90. Mrs. Cary (Ellen Emerson) was born in Francestown, N. H. in 1856 and attended Abbot Academy, Andover, Mass. She married Dr. Otis Cary in Nashua, N. H., in 1877 and sailed as a bride to Japan in February, 1878, under the American Board for Foreign Missions.

Mrs. Cary leaves three sons and one daughter, Rev. George E. Cary, 6 Church Street, Bradford, Mass.; Dr. Walter Cary, M.D., 1296 Mount Pleasant Street, Dubuque, Iowa; the Rev. Frank Cary, Kobe College, Kobe, Japan; and Alice E. Cary, secretary for Japan of the American Board, who is now in Tokyo, Japan. She also leaves seven grandchildren and two great grandchildren. Three of Mrs. Cary's children were born in Japan.

Mrs. Cary, whose husband died in 1932, went back to Japan for six years at that time. After that she resided for a number of years in the Walker Missionary Home at Auburndale, Mass., but more recently has made her home in Bradford, Mass.

Following retirement from active service in Japan under the American Board in 1920, Dr. and Mrs. Cary served in the United States among the Japanese churches of California and Utah.

Funeral services were held at the First Congregational Church of Bradford, Mass., December 28 at 2.00 p.m.

Mrs. Cary has been lovingly known for years as "Mother Cary." She specialized in work among Japanese women and children, but her primary interest was in her home and family which was always a center of friendship, help and hospitality for the Japanese.

Her son, the Rev. Frank Cary, who is now back in Japan, was for three years a civilian prisoner of war in the internment camps of the Philippine Islands where he had been serving temporarily following the beginning of the war with Japan. Alice Cary, who is now back in Tokyo on temporary service as the one woman member of a special inter-denominational team of six, was also for over 25 years a social service missionary in Japan.

The Unit Plan

NELS F. SANDERSON, UNIT PLAN CHAIRMAN FOR NORTHERN CALIFORNIA

In answer to the question, "How do you go about obtaining such good response for the Unit Plan?" I will say that the following factors have no doubt helped me.

Before starting out asking for gifts I was completely sold on the plan myself. I thought the $30,000 Northern California quota a compelling obligation which we laymen should gladly pay. I try to make the giver see it in the same light and thus become not only a giver, but a cheerful one. Many have said to me when I thank them, "You should not thank us. We thank you for giving your time and energy to the cause."

For example, I just received a letter from a rancher who has given one unit each year, but who raised his gift to $250 this year, and I quote from his letter. "It is a great satisfaction and joy to us to make this gift."

I usually ask God to direct me each time I am about to approach the expected giver. I ask Him to help me be patient, kind and tactful. Then I follow the Scripture instruction, "Ask and ye shall receive." Sometimes I am sure we do not ask for enough. We ask for or suggest $10, when we should ask for $100. That is, after the giver is convinced that the cause is important and just.

Recently I asked a layman who has given one unit a year, "I do wish we could find three or four who would give $1,000 now so we could finish our quota." He answered, "I cannot give you $1,000, but I will give you $500." Had I not mentioned the $1,000 he would have given only the $100. Another gave $250 with the suggestion that I find someone to match it with another $250. He was found.

But while asking for large gifts we do not ignore or overlook the small ones. When a donor says we cannot give any such amount as you suggest, I say we would rather see ten give a unit than to have it come from one only, for all should be interested.

Some people ask me, "How can you afford to put in your time and wear out your car for nothing?" I answer, "You are one hundred per cent wrong. This is the finest opportunity that ever came my way to do a little bit for my elder brothers, and, incidentally, for the Kingdom of God. I have been amply paid by that inner satisfaction and by having met the finest and most cheerful people in the world."

When our Superintendent, Dr. Gill, asked me to take this job I answered, "I am willing enough but cannot see how I can carry such a burden because of my limited health." Well, my health has improved on the job and now I look on the work not as a burden to fear, but a privilege to enjoy. Another reason I am glad to "pinch hit" for the Unit Plan is because I receive $75 per month for serving the Government one and a half years, which is more than these veterans of the Cross receive after thirty or more years of working for the Kingdom of God. So I had an inner compulsion to share my pension with them.

THE COUNCIL FOR SOCIAL ACTION

... *in Action*

HERE ARE SOME ANSWERS TO OFTEN-ASKED QUESTIONS ABOUT SOCIAL ACTION AT WORK

- WHAT IS SOCIAL ACTION
- HOW DOES IT WORK
- AND WHERE. . . .

. . . AND WHAT YOU CAN DO ABOUT IT

Briefly

SOCIAL ACTION IS . . .

. . . Congregational Christian churches and their members "stirred by the deep need of humanity for justice, security and spiritual freedom and growth, aware of the urgent demand within our church for action to match our gospel, and clearly persuaded that the gospel of Jesus can be the solvent of social as of all other problems."

To translate and to put into action this deep conviction and profound determination, the delegates to the 1934 General Council at Oberlin, Ohio, created the Council for Social Action of our Congregational Christian churches.

The Council was created to deal primarily with those problems in the social order which call for Christian action but which, because they are new or controversial, require fresh clarification of mind and conscience. Social action is often related to structural changes in the institutions of society rather than to remedial efforts within the existing structure.

The creation and maintenance of the Council for Social Action is a deliberate attempt on the part of our Fellowship to provide for the stimulation and instruction of its own conscience on issues concerning which it has not yet developed a clear consensus. It is also an instrument of action for our denomination on those issues on which there is such a consensus.

COMES THE ACTION

E INTERNATIONAL RELATIONS COMMITTEE

lies churches and members with information implements the world order statements rsed by the 1946 General Council.

THE LEGISLATIVE COMMITTEE

s Christian citizens act effectively and intelli- ly on national affairs by providing spot mation on proposed legislation.

E INTERCULTURAL RELATIONS COMMITTEE

overs existing tensions between faiths and , and passes on to churches valid procedures fect good will and justice.

THE JAPANESE AMERICAN COMMITTEE

in the integration and the readjustment ur Japanese American citizens who have re- ed to their former homes from the Centers.

E AGRICULTURAL RELATIONS COMMITTEE

lies information about and assists in the lopment of a more abundant life for farm- villagers and rural churches in the U. S.

HE INDUSTRIAL RELATIONS COMMITTEE

notes better church-labor-management rela- and assists church members to understand l aspects of industrial problems.

THIS IS WHAT YOU CAN DO

YOU CAN HELP BUILD a community, a nation, a world more truly Christian by informing yourself about the work of the Council for Social Action, by reading the magazines *Social Action* and *Washington Report;* by using the study materials promoted by the Council for Social Action; and by encouraging the members of the C.S.A. staff by your courageous and far-sighted action.

YOU CAN ORGANIZE a Christian Social Action Committee in your local church to help your church as a body, more frequently as individuals, express the Christian convictions in deeds; to organize forums after the "town hall" pattern for the presentation of local and world issues; and to collect, pack and ship clothing for the victims of war.

YOU CAN SUPPORT the Council for Social Action program of institutes, retreats and conferences by your attendance and by making certain that your church is represented; by scheduling Council for Social Action speakers in your church and community through the Speakers' Bureau of the Missions Council; by writing to your local newspaper editor and your Congressmen on the issues of the day.

YOU CAN PROMOTE the Council for Social Action and expand its influence by contributing generously and sacrificially to the benevolences of your local church. C.S.A. shares in your Every Member Canvass pledge. And many churches will want to take special offerings in February for the work of the C.S.A.

YOU CAN MAKE an individual gift to the Council by sending an extra check to Albert J. Penner, Treasurer, Council for Social Action, 289 Fourth Avenue, New York 10, N. Y. February is the "Month of Emphasis" for the Council for Social Action — an especially appropriate time for such an individual gift.

THE COUNCIL FOR SOCIAL ACTION

289 Fourth Avenue, New York 10, N. Y.

Prepared and published by the MISSIONS COUNCIL OF THE CONGREGATIONAL CHRISTIAN CHURCHES
287 Fourth Avenue, New York 10, New York

ABOUT PEOPLE ABROAD

DOROTHY P. CUSHING

AMBASSADORS

At the heart of Christian living is the family. This is overwhelmingly true abroad. Above are Dr. and Mrs. Edward W. Wilder of Madura, India, and four sons (left to right): Donald (Newton High School); John (Oberlin); Charles (Boston University Medical); David (Grinnell). Dr. Wilder is head of the Pierce Memorial Hospital and Mrs. Wilder is doing noteworthy work on Romanized Tamil. The Wilders are now on furlough in the U.S.A. As the chairman of a Medical Commission of Three, Dr. Wilder recently finished a comprehensive survey of the medical work of the American Board in India and Ceylon. This survey, with its recommendations for improving both the physical and spiritual ministry of our medical work, will be acted upon by the American Board.

THE FALCON, THE LYNX, ETC.

Since December 10 the following missionaries have sailed for work abroad. By the time this issue comes out it is hoped that a number of others, not listed here, will have sailed. CHINA: Edward C. Riggs, M.D.; Dr. and Mrs. Roderick Scott; Mrs. Guy A. Thelin; Rev. and Mrs.

E. Walter Smith; Rev. and Mrs. Richard L. Jackson; Dr. and Mrs. Arthur O. Rinden; Mrs. James A. Hunter; Miss Helen Dizney, R.N.; Rev. Edward H. Smith; Rev. and Mrs. Raymond B. Blakney; Miss Mabel H. Reiff; Miss Grace M. Boynton; Miss Ruth VanKirk; Miss Emma B. Noreen, R.N.; Dr. and Mrs. Stanley D. Wilson; Miss Gladys M. Williams. INDIA: Rev. and Mrs. Robert C. H. Mueller; Rev. and Mrs. James R. Smucker; Mr. and Mrs. David K. Weimer; Rev. and Mrs. Gifford H. Towle; Rev. and Mrs. Edward G. Nichols; Rev. and Mrs. Carl W. Phelps. PHILIPPINE ISLANDS: Rev. and Mrs. Elton W. Brown. TURKEY: Miss Clara Engle, R.N. AFRICA: Miss Agnes A. Wood; Miss Mary A. Beals (plane to Trinidad).

MAKE MINE MUSIC

Use a magnifying glass on the picture below and you will see some interesting faces! Front row (center) is Miss Margaret Dow of Peiping, North China, with her choir at the English-speaking church. Four of the Chinese girls are American Board products. The American boys are GIs from the Navy, the Army, and Marines.

EARS FOR INDIA

A rural demonstration center in Pasumalai, India, has launched co-operative dairies in three nearby villages, coöperative stores in two and agricultural associations in several others. Engineer-teacher Charles P. Heineman, in our Pasumalai Trade School, is attracting more and better boys. He is planning to make an inexpensive radio so that world news and village uplift methods can be beamed to India's abounding villages.

HANDS OF FRIENDSHIP

Mrs. Walter F. Hume of Wai, India, "and friends." Mrs. Hume, wife of the doctor who is head of Wai Hospital, does social service and educational work. A former patient of Dr. Hume hearing someone speak of Christ cried: "I know Him! I have *met* Him in Wai Hospital. He operated on me." Wai Hospital desperately needs a doctor-surgeon. If you know of such a person, get in touch with Loy Long, American Board, 14 Beacon Street, Boston, Mass.

HOMELAND HIGHLIGHTS

BY IONE CATTON

GUEST OF HONOR. Every one of the hundreds of A.M.A. Birthday parties held from coast to coast during the past months has been marked by its own particular interest or special feature. By no means the least of these was the party in the Upper Montclair (New Jersey) Church. Who should impersonate "Aunt Mary Ann" but the very first woman to ever serve on the A.M.A. Executive Committee—Mrs. Charles Gorham Phillips! As honored guest and speaker Mrs. Phillips told a first-hand story of some of Aunty's earlier birthdays. Beginning in her New England girlhood by teaching a class in a Negro Sunday School, she multiplied her interest and influence as president of the Women's Guild in the Montclair Church, coming to know the A.M.A. work throughout the country. As a member of the Executive Committee of the Association she was wise in counsel and tireless in enthusiasm.

Lighting the 100th birthday candles, Mrs. Phillips voiced as a birthday wish the continued usefulness of the Association and the realization of its centennial goal—toward which the Upper Montclair women made that day a gift of $20.

NO ONE IS EXCUSED. Excerpts from a letter from Rev. Wallace Winchell, Milford, N. J., asking Dr. Fred Brownlee to speak at a church meeting on the subject of the church and race: "In this agricultural area we don't happen to have any Negro people, but deep in my bones I believe all people should catch the passion of racial justice and know about the mighty issues of the day."

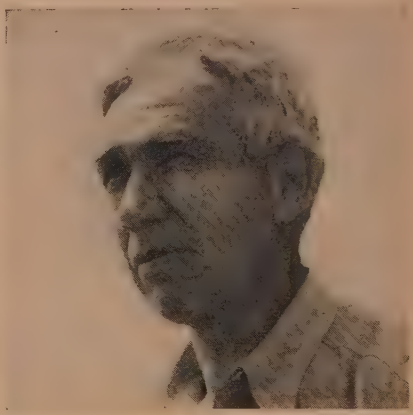
TEN WORDS FOR THE SAME THING. Pilgrim Fellowshipers meant business when they made their pledge at Grinnell last June for our Postwar Program and turned their faces toward home. Not a slacker among them! State groups are working out their own plans for raising their own quotas. For example:

South Dakota will raise $2,000 by $4 shares.
Michigan expects at least $1.50 from every member this year.

Pennsylvania is out for 500 tithers.
Nebraska asks from every member "a day's work for others"—$2.
Northern California—leaving nothing to chance, will raise $100 a week.
Southern Convention has put caravans and teams into the field to tell the story and receive the gifts.
Massachusetts has adopted a goal of $4,500.
Connecticut staged a rally with 2,500 attending. The pledge was easy.
Ohio leads with a pledge of $20,000.
Montana asks every local group to promote the Inner Fellowship which motivates Christian living and Christian giving.

TWO ACTIVE MEMBERS OF OUR FELLOWSHIP

Mr. Jefferson Smith is a deacon in our church at Elbowoods. Friend and counselor and right-hand man of the minister, delegate to Association and Conference meetings, Mr. Smith has appeared before National Committeemen in Washington on behalf of the rights of his own people and is active as a worker in the cause of Christian democracy.



Rev. L. Maynard Catchings, Field Representative for our Department of Race Relations, with headquarters at Fisk University, is being loaned to our Committee on Church and Race for February and March to assist in setting up and conducting area Interracial Round Tables in the East. Mr. Frank Dorey of Howard University will help in September.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

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The Calendar is not printed in July and August. The cost is fifty cents per hundred copies, postpaid to any address. They can be shipped to your printer, if you prefer. Calendars are shipped from New York on the 15th of each month for use the following month.

Churches are asked to send cash with orders. If this is not convenient, quarterly bills will be sent. Orders received range from twenty-five to fifteen hundred copies weekly from individual churches. Calendars are not dated but special numbers are numerous.

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THE MISSIONS COUNCIL
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Ash Wednesday, February 19, to Easter, April 6, 1947

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